

For Mr. Withington.

4473.aa.53.
1-45

ERRATA

In the DEDICATION.

PAGE 2. Line 3. for unwearying, read unwearying.

SEAMAN'S

Character and Calling

Consider'd and Improv'd.

ERRATA's

In the DEDICATION.

PAGE 2. Line 3. for *unreasonable*, read *unseasonable*.
p. 4. l. 10. for *expereſſ'd*, r. *expreſſ'd*.

In the SERMON.

Page 2. in the Margin, for *Britania*, r. *Britannia*. p. 3.
l. 15. for *bit*, r. *bit*. p. 7. l. 23. for *misteious*, r. *myste-
rious*. l. 27. after *direct*, add *and*. p. 8. l. 6. after *that*,
blot out 4. p. 9. l. 24. for *Pars*, r. *Partes*. p. 12. l. pe-
nult. before *He*, you must add *lf*. p. 14. l. 18. after
Confidence, add *to God*. l. 20. for *ſelf*, r. *ſelves*. p. 15.
l. 20. for *collerable*, r. *tolerable*. p. 29. penult. for *Judg*,
r. *Judgment*, and then add theſe VVords, *and a Day of
Vengeance a coming*; if you are for — p. 32. l. 27. after
whole, add *of the*. p. 33. l. 6. after *thus*, add *it*. p. 34.
l. 6. blot out *need*. p. 37. l. 5. blot out *n*.



2. 14
2. 9
5 .. 5

*The Seaman's Character and Calling
Consider'd and Improv'd*

IN A
SERMON

Begun to a
Ship's-Company,

Upon Thursday, December the 19th.

The remaining Part Preach'd the following
Lord's-Day in the Afternoon, at the New
Meeting-House in *Leverpool*. MDCCXI.

By CHRISTOPHER BASSNETT.

*Is mihi demum vivere et frui Animâ videtur, qui aliquo Negotio
intentus, praeclari Facinoris aut Artis bona Famam quarit. Salust.*

L O N D O N.

Printed for John Clark at the Bible and Crown
in the Old-Change, and sold by Dan. Birchall
in *Leverpool*. MDCCXII.

Price, Six Pence.



T O

Mr. *Brian Blundell,*
Captain of the *Cleveland.*

IT was upon your Account, my good Friend, that I preached this Sermon, and the Reason of its appearing in Publick no sooner was the Return I have had of Indispositions, which occasion'd some Difficulties as to the Printing of it at all. But I have resolv'd at last upon the Publication, not for the Sake of any Curiosity in the Composition, but for the good Example it presents the World with. Could I alledge no other Reason, I should reckon it very sufficient, that hereby I have an Opportunity of shewing to Men of your Profession and Way, the rare and Singular good Pattern that you have set 'em, who never put out to or return from Sea, but you own God both by Prayer and Praises.

Beside this, I thought it might not be amiss, to let some People see, how we spend our Time upon such Occasions; as that which has given Rise to this Sermon. Praying God for Mercies we want, and Praising him for Mercies receiv'd,
are

are such clear and Indispensable Duties, even in Natural Religion, that they can hardly ever be unreasonable, and out of Place. To try to Perswade Men to perform the Duties of their Places, and to enforce upon them the great Practical Matters of our Common

Tantane animis celestibus Ira? Virgil.

Christianity, One wou'd think shou'd be no such Criminal Matter as to provoke the Displeasure of any Good Man.

Were I dispos'd to envy the Establish'd Church any of her Members (which I flatter my self I am not, being a greater Wellwisher to the Common Christianity, than such a Temper of Mind wou'd express) it should be Gentlemen of your Stamp and Character, who are indeed Her brightest Ornaments and Her truest Honour. It is not the Church, that is shy of owning such for Her True Sons, but only

Dat veniam Corvis, vexat CENSURâ Columbus. Juv.

some that would engross that Sacred Name to themselves, who seem more forward to embrace others, that reflect not so true a Lustre upon their Mother.

But as for me, who wou'd not Measure things by their Bulk, but their Quality; Nor by their Weight and Number, but their real Worth and true Value, and had much rather have one Jewel, than a great Deal of Dross; were it put to my Choice, I know which I shou'd prefer. It is an
En.

Encouragement to Me, and I know it is so to many more besides, that some of the best, and most serious of the Establish'd Church, have Favourable Thoughts of Us and our Way.

For your Part, you understand Religion, and the Principles you act upon in it; you feel, I doubt not, the Pleasures of Solid Virtue and Unaffected Devotion; and know that the Spirit and Presence of Christ, is not tied up and confin'd to one Set and Denomination of Christians, and therefore you are not altogether for confining your Charity and Communion to One; but those that Hold the Head, and call upon the Name of the Lord Jesus Christ in Sincerity, you Love and Reverence. And how Peaceful wou'd the Place of our Solemnities be, if this Temper did more prevail? Acting thus, upon these Wise and Calm Principles, you are not to be moved with mere Hurry and Violence: These are no proper Instruments to gain upon the Wise, the Sober, and Rational Part of Mankind: However successful they may be in animating the Mobile, which naturally runs into Disorder and Tumult; and therefore are joyned in Scripture with a very Unruly Element, which you have had plentiful Experience of; Psal. 65. 7.

The Noise of the Seas, the Noise of their Waves, and after these you know comes the Tumult of the People.

Every Body, my Friend, is ready to acknowledge your Worth, and to rejoice in your Success and

and Prosperity. You honour God, and God honours you: And were I to do You Justice in a Character, I might say many great and good Things of you; but I know you will not allow it, and therefore I forbear; but it is impossible so much Virtue and such Distinguish'd Merit shou'd be hid. I have done, when I have thank'd you for the large share that you have allow'd me in your Friendship, and for the tender Sympathy that you express'd towards me, in that very Gloomy Dispensation which of late I have been under; in which I must vindicate God, He is Righteous; and if it but look bright on the other World, it matters not much, how dark it may look on This: Tho' as to the latter, I can Now say that it gives me not one uneasie Thought. I hope you will help me in your Prayers, for a more sanctified Use of the Dispensation, and so I take Leave and rest,

Toxteth Park, near
Liverpool, March 1st.
1744.

Your Friend

and

Humble Servant,

C. Bassnett.

Psalm

Pſalm CVII. 23, 24.

They that go down to the Sea in Ships, that do Buſineſs in great Waters.

Theſe ſee the Works of the Lord, and his Wonders in the Deep.

YOU muſt all needs ſee the Pertinency of theſe Words, to the Particular Occaſion of our preſent Meeting. I am not now at Leiſure to make any Remarks upon the Context; I am afraid, that I ſhall have ſcarce time enough to ſpeak to the Obſervations, that I would deduce from the Words; which naturally divide themſelves into theſe three Parts.

I. We have the *Seaman's Character, He goes down to the Sea in Ships.*

II. We have the *Seaman's Calling, It is to do Buſineſs in great Waters.*

III. We have a Particular Advantage ſpecified, attending him in this his Employ, and Calling; ſuch *ſee the Works of the Lord, and his Wonders in the Deep.*

I intend to ſpeak to each of theſe Heads diſtinctly, in the Order in which I have nam'd them, and then,

IV. To add ſome *Proper Reflections, and Practical Improvement.*

By this you may plainly ſee, what it is that my Diſcourſe will drive at; that I take in directly your Caſe: I ſhall have that (you'l find) in my Eye all the Way.

I. Then, here we have the *Seaman's Character: He goes down to the Sea in Ships,*

B

Ship.

The Seaman's Character and Calling

Shipping is a great and noble Invention, it is the Strength and Bulwark, the Riches and Ornament of a Nation; especially such a one as Ours is, which is encompass'd with the Sea, and environ'd with the vast Deep: *A Shovel-ful of Earth* (as a neighbouring Monarch is said to have call'd it in Contempt) *thrown up in the Midst of the Sea.* By Reason of its remote Situation, it may be justly stil'd *The Isle afar off.*

The Romans when they were Masters of a very considerable Part of the then Known World, look'd upon us in *Britain* in a Manner, as lying out of it;

* *Et penitus divisos Orbe Britannos.*
Virg. And in Imitation of him Claudian speaks, *Nostra diducta Britannia Mundo.*

and they us'd to speak of us accordingly *. This is the Reason why we came to be discover'd so late by 'em. Nor had we been so at all, had it not been for the *Art of Navigation* and Invention of Shipping. Without this we must have lived and dyed in the most wretched Ob-

scurity, and other People would not have been the better for Us, or We for Them; We must have remain'd in the same Barbarity and Ignorance which our Fore-fathers were so remarkable for. 'Twas this that first reform'd us, and then refin'd and polish'd us and made us in some good Measure come up to the Decency and Dignity of Human Life, which we were so great Strangers to before. But more than all This, Navigation was the means of bringing the Knowledge of Christ in the Everlasting Gospel to us;

tho' the Feet of them that bring the glad Tydings of great Joy be never so Beautiful, yet they had never set 'em upon our Land, had they not descended to us in Ships. So true is that of the Psalmist,

Psal. 19. 4.

Isa. 66. 19.

Their Line is gone thro' all the Earth, and their Words to the End of the World. And that of the Prophet,
And

And I will set a Sign among them, and I will send Those that escape of them, unto the Nations, to Tarshish — to the Isles afar off, that have not heard my Fame, neither have seen my Glory, and they shall declare my Glory among the Gentiles. By this it is, that the most distant Nations are joyn'd, and the several Parts of the known Habitable World, are qualified to maintain an Intercourse with each other, and to unite into a Grand Alliance if they please.

It is as *ancient* as it is *noble*. I am apt to think that it was carried to a very great Height in the Ante-diluvian World. I say not that the Ark was the first Great Vessel that was built to float upon the Waters. That was not built for Trade and Commerce; but only to save *Noah* and his Family, and the several Kinds of Creatures which God would have preserv'd from that common Ruin, which the Flood brought upon the Earth; to save these from *sinking as Lead in the mighty Waters*. And whatever Number of Shipping of another Form there might have been at the Time of the Deluge, 'tis plain they could be of no Service to Men, in that strange, violent, universal Overflow of Water. *When the Fountains* Gen. 7. 11.

of the great Deep were broken up, and the Windows of Heaven were opened. So that if the violent Gushings of Water from below, did not overset and ruin 'em, as they were sufficient to do; yet the vast Cataracts that fell from the *Windows of Heaven* would have render'd 'em altogether unserviceable: and the Ark cou'd never have rode thro' it, had there not been a particular Providence about it; and in this Respect It is made an Emblem of the Church in this World; and there's no doing for Her, without a very Particular Providence of God about Her. I think not therefore the Ark to be the First Vessel that was built; yea the contrary seems evident; supposing what to me appears very reasonable, that
B 2 there

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there was as wide a Spread of Mankind at the Time of the Deluge, and as many Men and Women in the World then, and the several Parts of it as well peopled as it is at this Day; on this Supposition it must follow of Course, that Navigation must have been known; because there was no getting to the several Parts of the World without it. For I presume that the State of our Earth was much the same before the Deluge, as it has been since: It is plain to any, that will sincerely attend to the *Mosaick Account*, that there were Seas and Mountains before the Flood; and no Doubt can be made that there were Islands too; for tho' 'tis probable the Flood might make some considerable Changes on the Surface of the Earth, and alter the Course of Rivers and the like; yet I think it is not at all conceivable, that it shou'd make so great and Universal a Change, as the several Islands in the World would a-

Burnet's Theory of the Earth.

mount to; unless any will say with a late ingenious and learned Author, that the Ante-diluvian Earth was of an exact, smooth and even Superficies, without any Seas or Mountains at all; but this in my Mind is such a Fancy, that I suppose, those that come to take their Notions out of the sacred Scriptures, can't be induc'd to assent to it.

And that the World was as well peopled at the Deluge, as it is now, may be demonstrated from the considerable Lapse of Time between the Creation and the Flood, near Seventeen Hundred Years. Now if we take this Lapse of Time, and consider with it the *Longevity* of the *Ante-diluvian Patriarchs*, and their remarkable *Fruitfulness*;

Bish. Patrick on Gen. 7. 19. And Burnet's Theory, B. I. C. 3. p. 15, 16.

it is but reasonable to suppose that Mankind multiply'd six Times as fast as they do at present; and consequently there must be to the full

full, as many People in the World at the Deluge as there is at this Day, and the several Parts as well peopled: And therefore Navigation must have been in Being, both to convey them to those Parts, and to enable them to hold a Correspondence with their Neighbours. Nay, there are clear Footsteps of the Deluge reaching the several Parts of the World, and particularly in this Island of ours, and the Design of it was, to *destroy Men and Beasts that were under any Part of the Heavens*, Gen. 6. 12, 13. chap. 7. 19.

See Grot. de verit. Christiana Religionis, and Woodward's natural Theory.

It is probable that this Art was carried to a good Degree of Improvement by those that liv'd before the Flood. 'Tis plain that they hitt upon other Arts, some of which were not more obvious than this: We are assured that they understood *Pastorage* and *Musick*, and *Working in Brass and Iron*; and arriv'd to a good Perfection in these, see Gen. 4. 20, 21, 22. And if so, one can hardly think this of shipping shou'd entirely escape 'em; they could not avoid knowing that Things would swim upon the Water, and the Convenience of Water-Carriage must be so great, that it was natural for 'em to take the hint; and after that easie to go from less to greater, till at last they had carried the Matter very far; Humane Nature being much the same in every Age, as to its main wants, Desires and Tendencies. They had a strong Curiosity in common with us, and had a wonderful Deal of Advantage, by Reason of their living such a vast while, so many Hundred Years longer; so that they had Time enough to carry on any Discovery made, which they found Useful and Necessary; whereas we complain, *Ars longa, Vita brevis*, and every Art must suffer by Change of Hands: 'Tis probable therefore that this Art was brought to good Perfection before the Flood, but to what Degree we cannot say, having
no

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no Account of that Period but what we have in the first six Chapters of *Genesis*, the chief Design of which, is to give such an Account of the Succession of Mankind, as might clear up our *Saviours Genealogy*.

But however this be, it was certainly a very bold

illi robur et Æs
triplex circa pectus
erat, qui fragilem
truci commisit pe-
lago ratem primus.
Horat.

Thing in that Man (he had, as the Poet speaks, *an Heart of Oak and Brass*) that first attempted the Hazards of the Sea, naked and expos'd; as he must needs be, when the Art was in its Infancy.

After the Flood Men seem'd resolv'd to stick together, and so they did for two Hundred Years, 'till the Time of the Confusion of Languages at the Tower of *Babel*; in which Period they seem'd to have less need of this Art than afterwards. When they were scatter'd upon the Face of the Earth, and had it divided amongst 'em; the Posterity of *Japheth* seem'd to stand in the most need of it, amongst whom the *Isles of the Gentiles were divided*, Gen. 10. 5. and by them it is probable, it was most improv'd, 'till at last it arriv'd at that Perfection we find it in at present: The Invention of the Compass having made a wonderful Improvement in it, which (some tell us) was about our *Saviours Time*.

As this is *Ancient*, so it is very *Advantageous*; by Virtue of this it is, that one Countrey may be possess'd of the Advantages of all, and Men may fetch their *Merchandize from afar*, even from the farthest Countries. Wherever this is encourag'd, Wealth and Riches flow in apace. We often read in Scripture of the Ships of *Tarshish*, and of her Wealth and Riches. *Isa. 60. 9. Surely the Isles shall wait for me, and the Ships of Tarshish first, to bring thy Sons from far, their Silver and their Gold with them.* We read of the Merchants of *Tarshish*, *Ezek. 38. 13. Sheba and Dedan and the Merchants of Tarshish.* We have an Account of some of

of the Commodities they us'd to deal in, *Ezek. 27. 12. Tarshish was thy Merchant, by reason of the Multitude of all Kind of Riches; with Silver, Iron, Tin and Lead they traded in thy Fairs. We often read of the Riches of Tarshish, Jer. 10. 9. Silver spread into Plates is brought from Tarshish. So Psal. 72. 10. The Kings of Tarshish, and the Isles shall bring Presents: The Kings of Sheba and of Seba shall offer Gifts. It is an Overbalance in Trade, that is the Riches of a Nation; and this is the Chancel in which it runs; by this means Men may heap up Silver as the Dust, and prepare Raiment as the Clay, Job 27. 16. and come richly laden from a far Countrey.*

A great deal of Ingenuity is acquir'd by this Art, and Reputation shou'd attend it. It seems to require a great deal of Skill and good Conduct, to be clear Masters of it; to be able to carry a Ship to any part of the World, and to any Port in it, that a Man has a Mind to; this looks like no ordinary Talent. The Loadstone carries such a Mystery in it, that Naturalists can't give a just and clear Account of it; but the Use is admirable, tho' the Nature of it be misterious and hidden; and it looks like a Sort of Miracle, that by Vitue of This, Men are able to carry great Ships of Burden, over the vast and wide Ocean, tho' they have no external Marks and Boundaries (as they have at Land) to direct guide 'em. In this Sense as well as another, *The Way of a Ship in the midst of the Sea is wonderful, Prov. 30. 19.*

This is an Art which our Lord himself has honoured, having many a Time accepted the Advantage of it: We find our Lord often going a Ship-board, we find him preaching from a Ship, while the People stood along the Shore, *Mat. 13. 1, 2, 3. And the same Day went Jesus out of the House, and sat by the Seaside, and great Multitudes were gather'd together*

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ther unto him, so that he went into a Ship, and sat, and the whole Multitude stood on the Shore, and he spake many Things unto them in Parables. We find him at another Time entring into a Ship, *Mat. 8. 23.* And when he was entred into a Ship, his Disciples followed him. And then that a Storm rose, which he laid by a Word's speaking. It was from among this Sort of Men, such as were much upon the Water and got their Livelyhood on it, that our

Mat. 4. 18, 21, Lord chose several of his Disciples, such were Simon Peter and Andrew his Brother, James the Son of Zebedee and John his Brother; upon Christ's calling of 'em, they immediately left the Ship and followed him. Thus God chose the foolish Things of the World to confound those that are mighty, *1 Cor. 1. 27.*

They that go down to the Sea in Ships, that do Business, A Man must have Business at Sea before he can have a Call there; and this was that which made *Jonah* to be out of the Way of his Duty; His Business was at that Time at Land, when he was out at Sea, and you know how dear that Voyage cost him. We must see that our Business be there; then we may expect that God will be with us there, that his Presence and Providence will protect us; for *He is the God of the Sea as well as of the dry Land,* *Jon. 1. 9.*

And methinks this should be a Comfort to those that have Friends at Sea, or that may at any Time have 'em there, to consider, that the same God that is with them at Land, is with their Friends at Sea: As for the gods of the Heathens, *They are indeed no gods, they have Mouths but they speak not, Eyes have they but they see not, &c. Psal. 115. 5. 6.* An Idol is really nothing, *1 Cor. 8. 4.* But according to the Notion that the Heathens had of their Deities, they had a confined Influence and Power; they assign'd one Deity for one thing

thing, and another for another: Thus they had one God for the Sea, another for the Winds, a third for the Air, and a fourth distinct from all these for * Trade, so that unless they were all in the *Humour* at once, there was no stirring out upon Business.

The Deities the Heathens worshipped, were but mere Local Deities, according to their own Apprehensions of 'em. And this may explain that Conceit of the Syrians, 1 Kings 20. 23. *And the Servants of the King of Syria said unto him, their Gods are Gods of the Hills, therefore they were stronger than we; but let us fight against them in the Plain, and surely we shall be stronger than they.* But they were mistaken, for they found the God of Israel to be the same in the Valley, that he was on the Hills, v. 28, 29. nay he is the very same every where, He is not only the God of the Hills and of the Valleys, but he is the God of the Sea, and of the dry Land. He is the Confidence of all the Ends of the Earth, and of them that are afar off upon the Sea, Psal. 65. 5. So Psal. 139. 7, 8, 9, 10. *Whither shall I go from thy Spirit? Or whither shall I fly from thy Presence? If I ascend up into Heaven, thou art there, if I make my Bed in Hell, behold thou art there, if I take the Wings of the Morning, and dwell in the Uttermost Parts of the SEA, even there shall thy Hand lead me, and thy right Hand shall hold me.*

And this is a great Comfort to a good Man where-ever he is, that his God is in one Place as well as in another; that he is not a God afar off, he is not from him, but with him; nay he is in him, Acts 17. 28. And so much for the First Thing. The Seaman's Character, he goes down to the Sea in Ships.

* MERCURY; who speaks after this Manner in Plautus, —
Ut vos in vestris voltis Mercimoniis, Emundis venundis; me Latium
Lucris Affers. Plaut. Prol. Amphyt.

I come now in the Second Place.

II. To consider the *Seaman's Calling*; It is to do *Business in great Waters*. Every Man has his *Business* to mind, and Work assigned him to do; none were sent into this World to be idle, and to do nothing. Every Thing in it is upon the Motion, and so full of

Labour Man cannot utter it. The Eccl. 1. 5, 6, 7, 8. Sun ariseth and the Sun goeth down, and hasteth to his Place where he arose. The Wind goeth towards the South, and turneth about unto the North; it whirleth about continually, and the Wind returneth again according to his Circuit, v. 8. All things are full of Labour Man cannot utter it. Thus Natural Thing are in Motion; and Man consider'd as to his Make and Frame, is as active and vigorous a Being as any of 'em: And if he go according to that, he must be doing of something, and it is his Duty to accomplish as a Hireling his Day, Job 14. 6.

To do *Business in great Waters*.

1. Then, there is the *Business of the Voyage*.

2. There is *Business when Men come to the End of it*.

1. There is the *Business of the Voyage*; the Sea is no Place for a Man to be idle in, it is sad to be sauntering at Land; and idle People we say (and justly enough) are the Burdens of the Places they live in; but if they are Burdens at Land, they are much greater Burdens at Sea; and it is much better having their Room than their Company; such Men are but bad Ballast and yet that is the best thing you can make of 'em on Ship-board.

2. There is the *Business of the Voyage*.

Now in this,

1. There is the *Business of Authority and Command*;

2. There is the *Business of Subjection and Obedience*.

1. There is the *Business of Authority and Command*: And a great deal is included in this; it is a very hard Province many Times to manage it well, and requires such

such Talents and Abilities that every Man is not possess'd of. It is a great Trust to be made *Overseers* and *Rulers*, to see that every Man is in his Place, and upon Duty, to see that no Goods be embezell'd, that no unnecessary Wast and Consumption be made, and no foul Disorder committed. It will be found a hard Matter, especially when a Man has stubborn People to deal with, to keep up and maintain good Order, Discipline and Government among 'em, 'Tis a great thing to have so weighty a Concern repos'd in One, and it requires great Care and Attention, Vigour and Presence of Mind, and an extraordinary Conduct to discharge it aright.

The *Ships Crew* is the *Masters Household*, they are his *Sea-Family*, and it is his Duty to see to it, that good Orders be kept in *Rom. 16. 5.*

it. If a Man should have a *Church in his House at Land*, he should much more have one in it at *Sea*: To be sure never more need of Prayer than there; because Men are no where in more visible Danger. We say, a *Soldier carries his Life in his Hand*, and it's as true, that a *Sailor has his lying under his Feet*, and is every Moment in Danger of losing it, sailing always within an Inch or two of his Grave. When you find

your selves in eminent Danger, and that all Hope of being sav'd is in a Manner taken away; then you may cry out, as the Disciples did, *Lord save or we perish*: But *Acts 27. 20.*

if you will pray to God in an Hour of Extremity only, how can you expect that he will hear your Prayer? May not God say unto you, as he did to the *Israelites* in the Time of their great Extremity and Danger, *Judg. 10. 14.* Go and cry unto the Gods that ye have chosen; let them deliver you in the Time of your Tribulation. May not he in like Manner say unto you, go to your Lusts,

and the World, and your Carnal Pleasures, to your

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Curfing and Swearing, and see what they will do for you in this Time of your Tribulation?

If God calls you now to seek his Face, and you will

not; commands you that in every

1 Tim. 2. 8. Place you lift up holy Hands, and clean

1 Thes. 5. 17. Hearts to him in the Heavens; com-

mands you to *pray always, to pray without ceasing*: And yet you live in the Neglect of this Duty: Can you think that he can or will take it well at your Hands, or be at your Beck and come just upon Call, at a Time when you know not how to do without him? If you will thus *walk contrary to God*, may he not justly say, that he will *walk contrary to you*? This was what he threatned *Israel*, that he would do, *Lev. 26. 23, 24.* Daily Prayer is as necessary as Daily Bread, and your Souls can no more do without the one, than your Bodies can without the other.

What! Can you eat, and drink, and it may be sleep together, and sin and dishonour God together? And will you not pray together? What! Have you not joint Sins to obtain the Pardon of? Have you not mutual Wants to seek the Supply of? Have you not common Dangers to deprecate, and common Mercies to supplicate God for? If you have, then in the Name of God, with one Heart and one Mouth call upon his Name; and in this Way own his Being and Providence, depending upon his *Veracity, Truth and Power.*

2. There is the *Business of Subjection and Obedience.* Servants are to obey their Masters, and those that have the Command over them, in all things, *Col. 3. 22. Servants obey in all things your Masters according to the Flesh.* So *Eph. 6. 5. Servants be obedient to them that are your Masters according to the Flesh.* It is not a Ser-

vant's Business to dispute, but to
Luke 7. 8. obey. He that has Authority to command him, bids him go, he must go; bids him come, and

and he must come; bids him do this and the other, and he must do it. And what a Person under Command does, he must do in Sincerity and with Singleness of Heart; there must be no Deceit and Treachery in any of his Actions, as it follows, *be obedient with Fear and Trembling, in Singleness of your Heart, as unto Christ.* Christ's Eye is ever upon 'em; It is not possible to put any Tricks upon him. For *all is naked and open before him*; Now Servants should serve their Earthly Masters with the same Sincerity as they would serve the Lord Christ. Again, Servants should be constantly employ'd in their Master's Work; be as diligent when his Eye is off, as when it is on; they must be as faithful in their Master's Business, as they would be in their own; and the faithfullest Servant is like to be the best Master, when his Turn comes to be one. He that is good for Another, is like to be good for Himself. *Not with Eye Service, v. 6. but as the Servants of Christ, doing the Will of God from the Heart.* They must be free to do any thing; ready and chearful in their Obedience; and should not need many words to do a thing. *V. 7. With good Will doing Service, as to the Lord, and not to Man.* Now if these be Duties at Land, they must be so at Sea, they are Duties that are suited to all the Degrees of Latitude. Omission of these at Sea, is like many Times to be very fatal, and a Mistake here not so easily corrected; for any to be disputing when they should be doing, may draw dismal and heavy Consequences after it, both to themselves, and those that are in Company with them. The Apostle Paul when on his Voyage to Rome, paid all Manner of Deference to the Officers that were a-board: He humbly represented to 'em the Danger of their Voyage, *Acts 27. 10.* But when they would not receive it, he sat down and said no more. They whose Business it is to command, and to give out Orders, are to see to it, that they

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they give out nothing but what is fit to be given out; and they whose Duty and Business it is to obey, should see that they do it *without grudging*, with all *Readiness of Mind*. And what would not wise Commands well executed do?

Now that is the first thing, the *Business of the Voyage*.

2. There is *Business when Men come to the End of their Voyage*. And here,

1. The Matter of their Business must be Lawful, and such as they may expect, that God will own and bless 'em in: And then,

2. They must go about it in a right Way and Manner.

1. Men's Business for the Matter of it, must be lawful, and such as they may expect, that God will own and bless 'em in. If your Consciences reproach you secretly for the Way that you are in, so that you cannot go in some Measure of Faith, and Hope, and Confidence to succeed you in it; In the Name of God quit it, and betake your self to some other Way, that you are better satisfied about. If there were an Incompatibility between Business and Religion, (as for certain there is not) it were an exceeding plain Case which was to be chosen; Religion without doubt. For if things must come to Extremities, it were infinitely better to be starv'd than be damned. But there are Businesses which we may abide with God in, in which Men may do God Service, and themselves and others too: These are to be sought out. And there are others, that are very doubtful, which require a great deal of Thought and Reflection, before a Man can be reasonably satisfied about 'em. And to this Class I think at least, ought to be reckon'd the *Guinea Trade* so far as it relates to the *Negroes*: For tho' 'tis a Trade that the Laws of our Countrey allow us to follow, yet it carries considerable Difficulties along with it, to which

which it is not easie to return clear and satisfactory Answers. But waving this Point for the present; I beg leave to offer two things upon this Subject; the observing of which I think necessary (supposing the Calling should be in it self lawful) in Order to render it innocent to those that are engaged in it. As,

1. Such should see that they treat these poor miserable People with Humanity; they should at least take Care, that they don't deal unmercifully by 'em. They should show 'em some Respect, if not for their own Sakes, yet for the Sake of the *Common Humane Nature* which they wear, they should not be cruel to, nor *hide Themselves from their own Flesh*. That were Unnatural in a high Degree, and yet the very worst that wear the Humane Nature in a Sense are so; *God having made* (as the A-

Acts 17. 26.

postle tells us) *of one Blood all the Nations of the Earth*. Every Man being originally made in the Image of God upon that very Score, if there were no other, he should meet with something of a tollerable Treatment, especially from Creatures of the same Rank and Order with himself; and should not be us'd by 'em as if he were of a different Species, and quite another Sort of Being: He should not be put upon a Level with Beasts and treated as if he were one of 'em. If any deal in that Manner by him, doubtless they do very ill: And I cannot see how this can be reckon'd any other, than a direct insulting the Dignity of Human Nature; and a downright Perversion of the Original Order, that God has establish'd among his Works, see *Psal. 8. 6, 7*. In my Opinion, by this Men reproach and make the greatest Satyr that possibly they can upon themselves.

But then in the Second Place I wou'd beg Leave to offer,

2. That those that deal in this Way, should see to it, that they lay no Stumbling-blocks in the Way of the

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the Conversion of these poor miserable People. Cruelty to the Soul is doubtless the worst Sort of Cruelty, as it reaches infinitely farther than that to the Body. It were therefore to be wish'd, that those that have to do with these poor Creatures, would take all fit and proper Occasions to instruct them in the Principles of the Christian Faith, and to acquaint them with the Knowledge of Jesus Christ the Saviour, or at least not oppose others that are willing to do this for 'em, — These Things must lye so exceeding plain, to such as know any Thing of the Worth of a Soul, of the Import of Eternity, and of the Design upon which the Son of God came into the World, that they must needs see their Obligations to comply with 'em; and therefore it is really very sad, if any are for hindring these poor People from turning Christians, and are afraid least the *Light of the Glorious Gospel of Jesus shou'd shine into 'em.* This is a sad Case doubtless, and yet I am

*Gordon's Geog. Ap.
and Bp. of St. Asaphs
Sermon for propagat.
the Gospel. p. 13.*

afraid it is but too commonly the Case. The very Thought of it is enough to strike every good natur'd Mind with Horror. Surely it must be own'd, that these Men run very far in Guilt, and have a great deal to answer for at another Day. They prefer a little pitiful Interest, to a pure and well informed Conscience; an uncertain Temporal Advantage, to the Honour of their Saviour, and the Salvation of the Souls of their poor miserable Dependants. How greedy are these Men of gain and how prodigally lavish of Immortal Souls? What a Foul and open Contradiction must there be, between these Men's Practice and their Prayers, if they say any?

Luke 11. 2.

Isa. 11. 9.

How can they pray, *Thy Kingdom come?* which they must do, if they be Christians. How can they desire, *that the Knowledge of the Lord may cover*

cover the Earth, as the Waters do the Sea? when they are really afraid, lest some that belong to 'em should come to the Knowledge of the Truth.

Again, your Calling must not be such as is made unlawful by the Constitution of the Government you live under. They that expect the Protection of the Civil Government, must trade upon the Terms, that the Wisdom of the Government prescribes; which is suppos'd to prohibit nothing, but what the general Practice of, wou'd be detrimental to the Publick: Now none ought to set what is private against the Publick; and prefer a little Personal Interest, to that which is National and Common. Every Body can see the Reasonableness of this, in another Man's Case; but most are loath to see it in their own; and that for this only Reason, because it is their own.

Again, your Calling must not directly minister to Sin. Accidentally the best Calling in the World may do so, even that of the sacred Ministry; for it is no new thing for Men, even in the Pulpit, to do Mischief, and to sow from thence the Seeds of Sedition and Slavery, of Tumult and Disorder. As long as the Abuse is separate from the Calling (and it is so in our Case) it is certainly lawful in it self. But it is not sufficient for the Peace and Comfort of a Man's Mind, that his Calling be innocent; unless his Conduct in it be so too. And that's the first Thing, Mens Calling must be lawful as to the Matter of it.

2. It must be manag'd in a right Way and Manner.

1. People should manage it with Faith, Justice and Integrity. A great deal depends upon your Dealings with Men; especially if they be Enemies to the Religion you profess. It were well if those that trade into Forreign Parts, would have this in their Minds; if the Christian-Trader in all the Countries that he goes into, wou'd look upon himself under a double Capacity, as

D

trading

trading for the other World and This, at the same Time. It were well, if he wou'd have it always upon his Thoughts, that he has Two great Things to mind, his Master's Honour and his own Interests; and if he would look more to the One, and more off the Other; not always mind his own Things, and neglect those of Christ. It were well, if he would remember that the Christian is by much the better Part of his Character; and accordingly act worthy of himself, and that *High and Noble Calling wherewith he is called*; which obliges him to the strictest Truth, the exactest Justice, most incorrupted Integrity, and an Universal Conscientiousness in all his Dealings: So that

1 *Thef.* 4. 6.

he will not in any Matter, go beyond, or defraud his Brother: Because God is the Avenger of all such. And he is taught to look upon every one under that Notion and Character, that he has any Dealings with. Were they Men of this Character that went into Forreign Parts, they would serve the Purposes of Christianity, more than Men of the greatest Arts and Learning can do without it. For I believe, that Christianity without the Holiness of its Professors, wou'd not have gain'd much Ground in the First Age, which was an Age of Miracles: How then can we expect it should gain Ground now, since Miracles are ceased, when the Professors of Christianity are generally become so loose and wicked? Their Lives are so far from being, as they shou'd be, a true Comment upon the Gospel; that they are a downright Perversi-
on of the Text; and you must do with them, if you wou'd understand Christianity by 'em, as Men do by the Hebrew, read 'em Backward.

Are they not generally the loosest Sort of Christians that go into Forreign Parts, and converse with the Enemies of our Religion? And so, instead of doing good they do a great deal of Hurt. A wicked Christian really.

ally is the greatest Enemy that Christianity has. —

Hence that pathetical Language of the Apostle, for many walk, of whom *Phil. 3. 18, 19.*

I have told you often, and now tell you even weeping, that they are Enemies of the Cross of Christ: Whose End is Destruction, whose God is their Belly, and whose Glory is in their Shame, who Mind Earth'y Things. But as for you, as you value the Honour of God, and the Salvation of your immortal Souls; see to it, that *the Ways of God be not blasphem'd thro' you*; for a dismal Woe is denounced against them by whom Offences come, *Luke 17. 1, 2.*

2. A Christians Calling must be manag'd with a good Temper, and a true Christian Moderation; and as such, remember, that it shou'd be your Character, that *your Conversation is in Heaven*; do not act therefore as if you were all for this Earth, for it will not do. This, and your Hopes of Heaven will not subsist together. *If any Man love the World, the Love of the Father is not in him, 1 John 2. 15.* Your Affections should be moderated towards the World, even while your Hands are labouring for it; you must have your Hearts in Heaven, while you are running over Sea and Land, for a little of this Earth. And indeed it is but a little that a Man can have of it; and a little is enough, if he can but see when he has enough. *Godliness with Contentment is great Gain.* It is Foolish, as well as Unchristian, to live poor that Men may dye rich; to cark and care, to toil and travel, and fly from one Side of the Globe to the other, meerly to amass a great Deal of Riches together, that you may leave 'em to Posterity; which are like to carry along with 'em, too strong and dangerous Temptations to make them lazy and sensual, wanton and wicked. However great and agreeable it may sound in a Worldly Traders Ear, that such a one dyed worth so much, his Stock a-

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mounted to so many Thousands, he had such a Sum in ready Cash, his Goods and Lands were valu'd high; however agreeably these things may sound in a Worldly Traders Ear, yet they shou'd make but little Impression upon a Christian; for he should not be a Man for this World: I mean he must not be hugely fond of, or set upon any Thing in it; for he is to set his Affections on Things above, not on Things on the Earth, Col. 3. 2.

3. The Christian must follow his particular Calling as a Trader, with Subserviency to his general Calling as a Christian. You must not suffer Business to jostle out Religion; nor the World to Engross all your Time; but God and the Exercises of Devotion must have their Share. You must remember, that you have Souls, and that you are not all Body; that tho' you are in Time, yet you are made and design'd for Eternity; that *the World passes away, and the Lusts thereof*: Yet a little while, and all the World will not signifie one Farthing to you, will be but as so much Smoak and Dust; *will by no Means redeem your Souls, or give unto God a Ransom for 'em.* There is one Text that you should have always upon your Minds; You that are Sailors, should have it engraven upon the Decks and Sterns of your Ships; You that are Merchants, shou'd have it writ in fair and legible Characters upon your Counting-Houses and Bills of Exchange: It is *Mat. 16. 26. What shall it profit a Man, if he gain the whole World and lose his own Soul?* If he has traded never so well for this World, but has traded none for the other, he is but a Fool for his Pains. Say not, you have no Time for these things; you must find Time. What! No Time to serve God? No Time to save your Souls? No Time to provide for a happy Eternity in? In the Name of God then, Man, what hast thou thy Time for? Dost thou think, that it was on-

ly given thee to eat, and drink, and sleep in? To follow the Toils and Travels of the Trading Life? To be spent in the Noise and Hurry of Business? And then, without doing any more with it, canst thou think of quitting and going off the Stage? Ah poor Wretch, that canst think at this low Rate! Canst think thy Time was given thee, barely for such mean fordid Purposes as these! For Shame, think, and speak and act, more becoming the Dignity of Humane Nature. And I would fain add, walk more worthily of the Christian Hopes. So much may suffice to that second Thing, the *Seaman's Calling*, That do Business in great Waters.

III. I come now to consider the *Particular Advantage* here specified, attending the Seaman in this his Employ and Calling; such see the Works of the Lord, and his Wonders in the Deep. Now to a distinct Handling of this Head, these several things are to be considered.

1. The Wonders of the Deep it self.
2. The Wonders that are contained in the Deep.
3. The Wonders that may be seen, as Men pass thro' it.

Now, They that go down to the Sea in Ships, to do Business in great Waters, see all these,

1. Then, there are Wonders of the Deep. The Deep it self is a very great Wonder, if you consider,

1. It's great Extent and Compass. The Sea is of greater Extent, and much wider Compass, than the Land is. It is therefore call'd the Great and Wide Sea, Psal. 104. 24, 25, 26. O Lord, how manifold are thy Works, in Wisdom hast thou made them all. The Earth is full of thy Riches, so is the GREAT and WIDE SEA, wherein are Things Creeping innumerable, both small and great Beasts. There go the Ships, there is that Leviathan whom thou hast made to play therein.

2. The

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2. The Deep it self is a great Wonder, if we consider the *Salt Quality* that is in it. This is no very desirable Quality out of the Sea, but it is an admirable one in it. It is no desireable Quality out of the Sea, and therefore God in the Wisdom of his Providence, has order'd the Matter so, that Water should ascend from the Face of the vast deep in thin Vapours, by which Means the Saline Particles which are heavy, are left behind. These Vapours are condens'd into Clouds, and from these *God waters*

the Hills, as from his Chambers, from the River of God, which is full of fresh *Psal. 104. 13. and 65. 9.*

Water. This is a Thing that Human Art could never reach, to make Salt Water Fresh; and yet this is what God in his Providence does every Day. But tho' this Salt Qualicy be no very desireable Thing out of the Sea, yet it does admirably well in it; for by this Means it is better able to support and bear up Ships of Burden, and to carry Huge floating Castles upon its Waves. *Here go the Ships,* *Psal. 104. 26.*

3. The Deep is a great Wonder, consider'd as to its Shape and Figure. One would think, considering the Nature of Water, that the Sea should fall into an exact Level, and be a perfect Flat; whereas it really is of a Sphærical Form: And you

Ray's Wisdom of God in the Creation, par. 2.

that go down to the Sea in Ships, have an ocular Demonstration of this. For you know, when two Ships sailing contrary Ways, lose the Sight of one another; first the Hull and then the Sails disappear: And when upon the Deck you have lost the Sight of all, if you get to the Top of the Main Mast, you may descry it again. Now what shou'd take away the Sight of two Ships, but the Gibbosity of the interjacent Water? Whereas, were it a perfect Plain, these two Ships might have Sight of each other, from any Point.

4. The

4. The Deep it self is a great Wonder, if you consider the *Ebbings and Flowings* of it. This is a Mystery that has puzzled the greatest Wits. These Ebbings and Flowings are constant and regular, keep their Time exactly; and yet so hidden, that no clear and satisfactory Account was ever given of 'em. It is said of *Aristotle*, that great Light of the Gentile World, that he threw himself into the Sea, because he could not

See *Flavel's Preface to Navig. Spirit.*

comprehend the Ebbings and Flowings of it: But this is look'd upon to be fabulous, and very likely it is so, if what some say be true, that he repented that ever he went to any Place by Sea, that he could have gone to by Land. If he was so fearful of the Water, it is not very likely that he would end his Days in it. This Story seems to have taken its Rise, from *Justin's* and *Gregory Nazianzen's* saying, he died of Discontent, because he cou'd not comprehend the Cause of the Ebbing and Flowing of the *Euripus*. This gave Occasion to some Moderns to enlarge upon it, and say he

See *Rapin's Account of Aristotle*, chap. 4.

threw himself into the *Euripus* with these Words, *since I can't comprehend thee, thou shalt comprehend me*. Others think that he dyed a Natural Death of the Collick, which was a Distemper he was very much subject to, as *Censorinus* and *Ammianus Marcellinus* assure us. This of the two is the more probable Story.

Thus They that go down to the Sea in Ships, see the Wonders of the Deep.

2. There are Wonders contained in the Deep; these are very great and extraordinary. The Sea, it is thought, is as well stock'd with Living Creatures as the Land is; there are both small and great Beasts, as well as upon Land. *Psal. 104. 25.* So is this Great and Wide Sea, wherein are Things creeping innumerable, both

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SMALL and *GREAT BEASTS*. But who knows the Treasures that are contained in the vast Deep? Who hath descended into the Deep, to bring these up into Light? None. Here is what *no Fowl knows* and *what the Vultures Eye has not seen*; to allude to that, *Job* 28. 7.

But we must leave this, as it is a great Deep.

3. There are Wonders as Men pass thro' the Deep, and *These those see, that go down to the Sea in Ships*, as

1. The Wonders of Power.

2. The Wonders of Preservation.

3. The wondrous Displays of Beauty and Goodness.

1. There are Wonders of Power, and *they that go down to the Sea in Ships, see these Works of the Lord, and these his Wonders in the Deep*. And the Power of God is particularly seen in raising the Winds, and laying them, as strangely and as suddenly. This is what is taken Notice of in the Context, *v. 25, 26, 27, 28, 29, 30*. For he commandeth, and raiseth the Stormy Wind, which lifteth up the Waves thereof. They mount up to the Heaven, they go down again to the Depths, their Soul is melted because of Trouble. They reel to and fro, and stagger like a Drunken Man, and are at their Wits End. — Then they cry unto the Lord in their Trouble, and he bringeth them out of their Distresses. He maketh the Storm a Calm, so that the Waves thereof are still. Then they are glad because they are quiet, so he bringeth them to their desired Haven. It argues a mighty great Power to raise the Winds. It is a prodigious Force that the Wind has in it. How violently will this brush the Seas? and at Land it is ready to carry all before it. *This Voice of the Lord is full of Majesty: This Voice of the Lord breaketh the Cedars: Yea, the Lord breaketh the Cedars of Lebanon, Psal. 29. 4-5*.

It is a great Instance of Power, when the Winds are out, to see that they do not overturn all, and mingle Sea

Sea and Land together: And this is what God in his Providence takes Care of. He has the Winds in his Keeping, he is said to gather the Wind in his Fists, Prov. 30. 4. *Who hath ascended up into Heaven, or descended? Who hath gathered the Winds in his Fists? Who hath bound the Waters in a Garment? Who hath establish'd all the Ends of the Earth? What is his Name? And what is his Son's Name, if thou canst tell?* God does all this, but it lies out of the Sphere of every Mortal. It is a great Instance of Power to lay the Winds, and make the Storm to become a Calm, yet this is frequently done, and sometimes on a sudden too. Thus our Saviour laid the Winds by a Words speaking, Luke 8. 23, 24. *But as they sailed he fell asleep: And there came down a Storm of Wind upon the Lake, and they were filled with Water, and were in Jeopardy, and they came unto him and awoke him, saying, Master, Master, we perish: Then he arose and rebuked the Wind, and the raging of the Water, and they ceased, and there was a Calm.* This rais'd, as well it might, a mighty Admiration in them that were with him in the Ship. v. 25. *They being afraid, wondered, saying one unto another, what Manner of Man is this? For he commandeth even the Winds and Water and they obey him.*

2. There are Wonders of Preservation, and *They that go down to the Sea in Ships, see these Works of God, and these his Wonders in the Deep.* It is indeed exceeding wonderful to be preserv'd in the Midst of such amazing Dangers, as Seamen sometimes are preserv'd in, and carried thro'; when the Winds blow, when the Floods beat, when the Billows rage and roar, and the Fountains of the Deep are laid open, when the Channels of Water are seen, and the Foundations of the World are discovered, at the Rebuke of the Lord, at the Blast of the Breath of his Nostrils, Psal. 18. 15. Then for God to send from above to take 'em, and to draw 'em out of many Waters, is a wonderful amazing Instance of Divine

Power. They mount up to the Heavens, says the Psalmist Psal. 107. 26, 27. They go down to the Depths, their Soul is melted, because of Trouble, they reel to and fro, and stagger like a Drunken Man, and are at their Wits End. It is wonderful, to think how a Ship will work upon a tempestuous Sea, and how strangely sometimes it will ride a Storm; at a Time when you would really think that in the Nature of the Thing it were impossible: When the Frame of Nature seems as if it were a dissolving and falling in Pieces. The Heavens are troubled from Above, cover'd it may be with thick and pitchy Darkness, only now and then illuminated with Flashes of Lightning darted thro' the Skies; which are attended with Claps of terrible Thunder: The Deep is troubled from Beneath, the Winds roar, the Sea foams and rages. Yonder it may be is a Mountain of a Wave coming, which you wou'd think carries Death and Destruction all the Way with it, and that there was no possible way of avoiding being swallow'd up by it; yet the Vessel skims the Tide, mounts upon the Back of it, * as if meant by this to scale the Battlements of Heaven, and with its Top to touch the very Skies: Anon it sinks with the Waves, and you would think was buried amongst 'em, and entomb'd in the great Deep. Now the Vessel tumbles on one Side, then tumbles and works on the other: By and by a Huge Sea rows over it, the miserable Inhabitants within, all the while having their Hearts sailing 'em for Fear, not knowing well whether they sink or swim; if but a Plank give Way, or a Bolt fly out and they happen any way to overset (and it is strange if none of these shou'd happen amidst such a violent Agitation of Waves) down they sink as Lead in the mighty Waters. And yet notwithstanding all this, they

Tollunt in Cyclum curvato gurgite et ridem, mox denuo subdukt ad Munda inas descendimus undas. Virg. *En. iii.*
are

are preserv'd, ride the Storm, and come off safe to Land. And does not this look like a Miracle of Mercy, and of a Preservation? Well might the Psalmist break out as he does, Psal. 107. 31. *Oh that Men would praise the Lord, for his Goodness, and for his wonderful Works unto the Children of Men.*

3. There are the wondrous Displays of God's Beauty and Goodness, and *they that go down to the Sea in Ships, see these Works of the Lord, and these his Wonders in the Deep.* Tho' oftentimes God's Way is in the Whirlwind, and in the Storm, and the Clouds are the Dust of his Feet; yet it is not always so; sometimes the Sea is bright and smooth, and clear, and affords very delicate and entertaining Prospects; the Winds blow, but it is with a very kind and gentle Gale; the Sails swell, and the Ship makes its direct Course to the desired Haven; and when it is thus, God must be praised, for his Works of Wonder and Mercy: And this is a Mercy that I must call upon you this Day, to commemorate; when you went before to Archangel, God spoke to you in a Storm, and a very terrible one too; and blessed be God, that deliver'd you from so great a Death; and that was the Text, that I endeavour'd to improve that Providence to you from, 2 Cor. 1. 10. *Who delivered us from so great a Death, and doth deliver, in whom we trust, that he will still deliver us.* But in this your last Voyage, God hath granted you a more Favourable and Pleasant Time of it; God shone and smil'd upon you in a Manner all the Way. *O praise the Lord for his Goodness, for this Instance and Proof of his Mercy towards you.*

And so I have done with those three Heads that I propos'd to speak to, in the Beginning; and am now come, in the Fourth and Last Place,

IV. To add some Proper Reflections and Practical Improvement. But I shall detain you no longer here, than to be your Monitor in a few Particulars, as to Two Things,

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1. As to the *Wonders* you have seen in the Deep.

2. As to the *Business*, for the Sake of which you descend into great Waters.

1. Then, let me be your Monitor in a few Particulars, as to the *Wonders* that you have seen in the Deep. And here I wou'd offer these two Things,

1. See to it, that you do not soon forget these Wonders.

2. See that you make a right Use, and a due Improvement of 'em.

1. See to it, that you do not soon forget these Wonders, which you have seen in the Deep. This was that which God took ill at Israel's Hands, that they soon forgot his Works, Psal. 106. 13. *They soon forgot his Works, they waited not for his Counsel.* You know the Proverb is, *Out of Sight, out of Mind*; and truly very often it is so, and I am afraid too often so, of the Persons I am speaking of, and that I am speaking to. I am afraid, that these Men serve God in his Providence and in his Word, much alike; now, how they serve him in the latter, the Apostle James tells us, James 1. 23, 24. *For if any be a Hearer of the Word, and not a Doer, he is like unto a Man beholding his Natural Face in a Glass; for he beholdeth himself, and goeth away, and straightway forgetteth what Manner of Man he was.* And thus I am afraid it is, with too many of you that go to Sea; while you are out at Sea, in the midst of great Dangers, you may have some Sense and Impression of Matters upon you; but when you find that you are got safe to Land, you throw off all, and are it may be just the same Bad Men that you were before, nay, possibly, a great deal Worse. *Do you thus requite the Lord, you foolish People, and unwise?* Deut. 32. 6.

2. As to the Wonders that you have seen in the Deep, let me exhort you, in the Second Place, to see to it, that you make a right Use, and a due Improvement of them. Now the Uses you shou'd make of 'em, are such as these, viz.

1. You

1. You shou'd make Use of 'em, for the Confirming you in your Belief of the Divine Providence.
2. For the exciting in you a holy Awe and Dread of the Divine Power.
3. For the working of you to a Conformity to the Divine Will.
4. To quicken you in your Preparations for the whole of the Divine Pleasure.

1. Then, Improve the Wonders of the Lord, that you have seen in the Deep, for the confirming of you in the Belief of the Divine Providence. I think I never heard of a Seaman that was an *Atheist*. I have met with a Passage in a certain Author to this Purpose; he tells us, that as he was a Ship-board some Years agoe, there arose a brisk Gale, upon which one in the Company fell upon his Knees, and confessed he had been a vile *Atheist*, and had denied a Supreme Being ever since he came to his Estate. A Report immediately ran thro' the Ship, that there was an *Atheist* upon the Upper-Deck; several common Seamen who had never heard the Word before, thought it had been some strange Fish; but they were surpriz'd, when they saw it was a Man, and heard it out of his own Mouth, that he never believed 'till then, That there was a God. Upon which, some of the honest Seamen said, it was a good Deed to heave him Over-board.

The Wonders that these see in the Deep, are enough to guard them sufficiently against *Atheism*, and the Disbelief of a God and a Providence. But what if you be not *Atheists* in Opinion, in Case you be in Practice? What tho' you believe that there is a God? What Advantage is that to you, if you abuse and affront him to his very Face? What tho' you believe that there is a Hell, if you are for sinking and damning one another into it? What tho' you believe that there is a Judg- calling for this upon one another? Will this be a Circum-

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Circumstance of Advantage think you, that you believe all this, provided you go on to act after your mad senseless Rate? No sure! this is to *run upon the thick Bosses of the Almighty's Buckler*, and to rush upon eternal Ruin with your Eyes open. And can you think then, that this will bring you off and mollifie Matters? By no means. For *Who hath thus harden'd his Heart against God and prospered?* Job. 9. 4.

2. Improve the Wonders of the Lord that you have seen in the Deep, *for the exciting in you a holy Awe and Dread of the Divine Power; which does great things and Wonders without Number.* How terrible have been the Wonders of God's Power in the great Deep! When Deep called unto Deep, and one raging Wave and Billow has come rowling upon another; so that you reel'd to and fro and stagger'd like drunken Men, and were at your Wits End, Psal. 107. 27. Ah! How then did your Flesh tremble for Fear of him, and how afraid were you of his Judgments! When his Way was in the Whirlwind, and the Storm, and when he made the Clouds the Dust of his Feet. But alas, Sirs, all This is but as nothing, the worst that ever you saw, is but a mere Trifle to that Indignation and Wrath, to that Fire and Brimstone and horrible Tempest, that God will one Day rain down upon Sinners. And if you could not meet God, when he came in Temporal Judgments against you, what will you do, when he shall come in Eternal Ones? When he shall come arm'd with Vengeance, when he shall come on Purpose to make the Power of it known, Rom. 9. 22. If you cannot stand before his Indignation NOW, How will you do to stand before it at the last Day? When God shall come, and shall not keep Silence, Psal. 50. 3, 4 When a Fire shall devour before him, and it shall be very Tempestuous round about him, and he shall call to the Heavens from above, and to the Earth, that he may judge his People. This is that great and terrible Day

Psal. 119. 120.

Nah. 1. 3.

Day of the Lord; and a very terrible Day it will be to the Wicked, in which the Hearts of the stoutest Sinners of 'em all will fail them. Rev. 6. 12, 13, 14, 15, 16, 17. *And I beheld when he had opened the sixth Seal, and lo there was a great Earthquake, and the Sun became black as Sackcloth of Hair, and the Moon became as Blood. And the Stars of Heaven fell unto the Earth, even as a Figtree casteth her untimely Figs, when she is shaken of a mighty Wind: And the Heaven departed, as a Scroll when it is rolled together, and every Mountain and Hill were moved out of their Places. And the Kings of the Earth and the great Men, and the rich Men, and the Chief Captains (Men remarkable for their Courage) these, as well as every Bondman and every Freeman, hid themselves in the Dens, and the Rocks of the Mountains, and said unto the Mountains and Rocks, fall on us, and hide us from the Face of him that sitteth on the Throne, and from the Wrath of the Lamb, for the great Day of his Wrath is come, and who shall be able to stand? O Sirs! Think of the terrible Day of the Lord, that's a coming, and prepare for it.*

3. Improve the Wonders of the Lord that you have seen in the Deep, for the working of you up into a greater Conformity to the Divine Will. When the Judgments of the Lord are abroad, either at Sea or Land, the Children of Men should learn Righteousness. Miracles of Mercy should melt and charm us, and the Appearances of God's dreadful Power, should fright and drive us into Reformation and Amendment: And yet it is sad to think how soon Men forget these, and grow insensible of the Hand that wrought them. It may be, the Man that not long agoe was tossed on Tempests and not comforted, and was at his Wits End, knew not which Way to turn, nor what to do, to help himself; but cried to God in his Extremity, Lord save me or I perish; what Vows was he then ready to make, of better Obedience! How ready was he to promise how good he

he won'd be, if God won'd but spare him, and try him once more! And yet it may be, no sooner delivered from Danger and the Fears of it, but he's as insensible of God and his Providence, as ever. He, it may be, that not long agoe was *reeling to and fro like a drunken Man upon the great Deep*, now you may see him *reeling as he goes along the Streets*, by reason of *New Wine and strong Drink*. Thus a great many act, as if they were delivered to do all these Abominations. But it ought not to be thus, the Appearances of the Divine Power should lead us into a Conformity to the Divine Will. Sometimes God speaks in a *still small Voice*, at other Times he speaks in Thunder and Lightning, in Storms and Tempests:

1 Kings 19. 12.

and in these latter he speaks so **TERRIBLY LOUD**, that one won'd think Men shou'd hear him, and learn Righteousness. And what Sirs! Will you *provoke the Lord to Jealousie*? Do you think any Thing is to be got, by contending with the Most High? If you will not bend under such Providences as these now, God will break you with his Almighty Vengeance at last; *Will dash you in Pieces, like a Potters Vessels*. Be wise therefore in Time, be instructed, that so Iniquity may not be your Ruin, Plal. 2. 9, 10. Ezek. 18. 30.

4. Improve the Wonders of the Lord that you have seen in the Deep, to *quicken you in your Preparations for the whole Divine Pleasure*. A great many Dangers you have escaped, a great many Hazards you have run thro' a great many terrible Shocks you have met with in your Time, and God has wonderfully appear'd for you, and deliver'd you, and will do so again, if you belong to him, and it be really for your Good, and will serve the Purposes of his own Glory. *He that has deliver'd and does deliver, you may trust will deliver*, 2 Cor. 1. 10. But notwithstanding this, it is certainly the wisest way to be provided for the worst; and methinks you that go down into the Sea in Ships, where you must

must of Necessity be expos'd to Deaths often: You should never be unprovided for Death. It is inexcusable in any Man, to be unprepar'd for Death, considering what an important thing dying is, how exceedingly awful the Consequences of it are: How uncertain Life is, under the most promising and certain Advantages. Considering this, is inexcusable for any Man to be unprepar'd. But this is most of all inexcusable in those, that go to do *Business in great Waters*, that are within an Inch or two of their Graves, all the while they are there. Methinks you shou'd be particularly careful in this Matter: For if the Ship springs but a Leak, or if but a Plank chance to fly, down you go, whence you shall not return, to the Land of Darkness, as Darkness it self, and to the Shadow of Death without any order, and where the Light is as Darkness, Job 10. 21, 22. O Sirs, see that you set your Hearts and your Houses in order every time you go to Sea. This is your wisest and your best Way for sure, since it may so happen, that you may not return to your Houses, neither visit your Habitations any more, Job 7. 10.

So much for that First Thing, the Wonders that you have seen in the Deep.

Do not soon forget 'em, and

See that you make a right Use and Improvement of 'em.

2. I wou'd now offer something to you with reference to the Business, for the Sake of which you go down into the great Waters; and here I wou'd wish you God Speed, and good Success; The Blessing of the Lord that maketh rich, and addeth no Sorrow with it, Prov. 10. 22. It is this that must crown Mens Enterprizes with Success. Success depends more upon God's Blessing, than upon Mans Endeavours, Psal. 127. 1. Except the Lord build the House, they labour in vain that build it; except the Lord keep the City, the Watchman watcheth but in vain. Things do not always succeed according to the Probability of Second Causes; but upon the turn that God in his Providence gives to 'em. The Race is not to the Swift, nor the Battle to the Strong, nor yet Bread to the Wise, Ecc. 9. 11. For notwithstanding all their Wit, and Parts, Projects, and Cunning, their Designs may miscarry, and very often do; nor yet Favour to Men of Skill. These things fall out, just as God who has the ordering of 'em appoints. He ordereth the things that are appointed for us, and many such things are with him. Men are ready to think, that all depends upon a wise laying of a Design, and when they succeed in their Business, they are ready to think it was their own Hand Deut. 8. 17. and Wisdom that got them their Wealth, and Hab. 1. 16. therefore, They commonly sacrifice to their Net, and burn Incense to their own Drag; but they are out in this,

for it is God that giveth the Power, as well as the Opportunity to get it; and therefore I would show unto you this excellent Way: a Way which if you will but observe and go in, you will always meet with Success in it. Do but trade for Heaven at the same time that you are trading for Earth, and you need never need make an unuseful Voyage, as long as you live: For then, what at any time you lose one Way, you will gain another. Nay, 'tis probable you may gain both Ways at once, for Godliness has the Promise of
 1 Tim. 4. 8. *the Life that now is, and of that which is to come.*

Now for your Help and Direction in this Matter, I would humbly offer you the following Directions and Advice, and so draw towards a Close.

1. My First Direction is this, see that you put off well from Shore. There's a great deal in the good Beginning or any Enterprize. *Principium est dimidium totius.* A Work well begun is half done. A wise setting out in any Matter or Business, bids fair for Success in it. Now the best Way for you to put off from Shoar, is to put off from it with Prayer. We find the Apostle did so, when he was taking Shipping to go to Sea. Thus he pray'd with the Elders of the Church of Ephesus, before he went A-board; and when he had done Prayer, the Text tells us, that they accompanied him to the Ship, Acts 20. 36, 38. And when he had thus spoken, he kneeled down and prayed with them all — and they accompanied him unto the Ship. And thus in his Passage when the Ship put into Cyprus, and he had some time to spend with the Disciples there, when he had left 'em, he parted with them with Prayer, Acts 21. 5, 6. And when we had accomplish'd those Days, we departed and went our Way, and they all brought us on our Way, with Wives and Children, till we were out of the City, and we kneeled down on the Shore and prayed: and when we had taken leave one of another, we took Ship, and they returned home again. And it's likely as he did not forget his Friends that he was now leaving, in his Prayer; so no doubt he did not forget himself in it; and one thing it is highly probable he requested for himself, was a good Passage, and prosperous Vayage. Every Business is certainly best prefac'd by Prayer, and putting out to Sea, shou'd never be undertaken without it. Heathen Mariners are for praying to God in a Storm, Job. 1. 5. But Christian Mariners shou'd be beforehand with them, and pray to that God that has the ordering of the Storms before they come.

Alcibiades is said to ask *Socrates*, How he ought to express his Resolutions and Purposes; to whom the Man made answer, that Before every Undertaking he must say if God will. And a very good and wise Say-
 Cui ref-
 pondet Socrates,
 Plato in Timæo.

Saying it was of a Heathen, but what even Christian Traders are very apt to forget. See, *Jam. 4. 13, 15.* Go to now, ye that say to Day or to Morrow, we will go into such a City, and continue there a Year and buy and sell, and get Gain. — For that ye ought to say if the Lord will, we will do this or that, *A Jove Principium.* Begin every thing with God, was a Saying in use among the Heathens: And it is a Shame that Christians shou'd fall short of Heathens, in Acknowledgments of Divine Providence and Power.

2. My Second Direction to you is this, *Be sure to take Christ into the Ship with you;* invite him aboard, and if you do it in Sincerity and Earnestness, he will most certainly come. Christ has afforded his Presence more than once to a Ship's Company. We are sure he did it once, for we have an Account of it, *Mat. 8. 24, 25.* Do but try, and you'll find he will do it again. He'll not indeed afford his Bodily Presence, but He'll afford his special spiritual Presence. If you can but thus get Christ into the Ship with you, you are well enough: For all Power both in Heaven and Earth, at Sea and Land, are given to him, so that the Winds and the Sea obey him. If you have but Christ with you, when a Storm arises and you are in Jeopardy, it is but going to him as the Disciples did, Lord save, and it is done at a Words speaking. The Presence of a good Man a-board, has been the Means of preserving all that have sailed with him: Thus it was in Paul's Case, *Acts 27. 23, 24.* For there stood by me this Night the Angel of God, whose I am, and whose I serve, saying, fear not Paul; for thou must be brought before Caesar: and lo, God hath given thee all them that sail with thee. Now if the Presence of a good Man does so much, surely the Presence of Christ does a great deal more. Says Moses when he was in the Wilderness, *If thy Presence go not with me, carry us not hence, Exod. 33. 15.* A Wilderness with God's Presence, is better than a Canaan without it. It is the Presence of Christ, that will be your Protection and Defence: And the Reason why so many succeed no better, is, because they take not Christ along with them: So that you may say as Martha did to him, with reference to her Brother Lazarus, *Joh. 11. 21.* If thou hadst been here my Brother had not died. So may many truly say, that go down to the Sea in Ships, Lord, if thou hadst been with us, we should not have sustain'd such great Loss and Damage. Be sure therefore to take Christ into the Ship with you, that's the Second Direction.

3. See that you Cast your Jonas's, that is, your Sin over board. Sin is the Troubler both of Sea and Land. It is this that raises Storms and Tempests in a Man's Breast, and rais-

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es very terrible ones too without him. It is this Guilt that has such a Malignity and Venom and Deadliness in it; that it pursues the Sinner wheresoever he goes, and endangers the destroying and sinking of all that he undertakes and has the Management of. If you would be brought to part with these, and heave them over-board, you would be happy indeed. This would secure you in the midst of all Hazards and Dangers, would make your Passages safe, and your Voyages prosperous. *For who is he that will harm you, if ye be followers of that which is good?* 1 Pet. 3. 13.

4. *Put something into God's Insurance-Office.* Men very often insure something one among another, when they venture any thing considerable to Sea. But no Man can insure as God insures; for he has every Thing in his Hands, and can order you what Wind and Weather he pleases, and you most need. Insure something with him therefore, and this you'll do by

Mat. 25. 40.

being charitable to the Poor; for in as much as you do any thing, of this kind, to the least of Christ's Brethren, you do it unto him. *He that hath Pity on the Poor lendeth unto the Lord, and that which he hath given, will he pay him again,* Prov. 19. 17. What is given in Charity, some Men may be ready to reckon it lost; but if this be done from a right Principle, in a right Manner, to a right end; it will make Men the best and most advantageous Returns. You may look upon Charity, like throwing Bread on the Waters, from which you can expect no good; for you are never like to see it again: But it is not really so, it is sending a Venture to Sea upon the best Bottom that possibly can be, and will make us the most plentiful Returns. Eccl. 11. 1, 2. *Cast thy Bread upon the Waters, for thou shalt find it after many Days; give a Portion to seven and also to eight, for thou knowest not what evil shall be upon the Earth.*

5. See that you steer by a true Compass; the Word of God, I mean: For he that steers according to this, Peace shall be upon him, and God will bless him in his goings out, and in his comings in, in his Basket and in his Store. Deut. 28. 1, 2, 3. *And it shall come to pass, that if thou shalt hearken diligently to the Voice of the Lord thy God, to observe and to do all his Commandments, which I command thee this Day; that the Lord thy God shall set thee on high, above all the Nations of the Earth, And all these Blessings shall come on thee, and overtake thee, if thou shalt hearken unto the Voice of the Lord thy God. Blessed shalt thou be in the City, and blessed shalt thou be in the Field. Blessed shall be the Fruit of thy Body, and the Fruit of thy Ground, and the Fruit of thy Cattle, and the Increase of thy Kine, and the Flocks of thy Sheep. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. — The Lord shall command the Blessing*

sing upon thee in thy Store-houses, and in all that thou stretch
thine Hand unto. Nothing is so likely to bring down a Bless-
ing upon your Callings, and to make you succeed in your
Undertakings and lawful Enterprizes, as a strict Course of
Holy Obedience is.

6. and Lastly. *Make the most direct Course to your Port* that
you can: Be religious in good earnest and out of Hand:
Seek first the Kingdom of God and the Righteousness thereof, and
then you may depend upon it, that *All*
other Things shall be added unto you. See to Matt. 6. 33.
it, that you take Care of God's Honour,
and then you need not fear, but he will take Care for your
Interests. Do you but take more Care about your Souls; and
God will take Care of what belongs to your Bodies; do you
but secure and lay up for your selves Treasures in Eternity,
and doubt not but your Affairs shall go on well enough in
this World.

And so I have finish'd what I intended from the Words;
and you see that I have not been urging any particular Noti-
ons that divide Christians among Themselves; but the Duties
of our common Christianity, which concern every one of you
and are indispensably obligatory upon you. If I had been
doing the former, I should have thought my Time but indif-
ferently spent, as well as have directly cross'd the Intentions
of him at whose Desire it is, that I have been speaking to you.

There is indeed no avoiding of having Sentiments in the
lesser Matters of doubtful Disputation, and thinking one Way
or another; but they are comparatively small things, when
set over against the great Things of Christianity; in which all
good Men are agreed. And it is a Conformity to these, that
must make us Christians indeed, and not any particular Opi-
nions and Forms in Use amongst any one set of Christians:
For the Kingdom of God is not Meat and
Drink. These were the indifferent Mat- Rom. 14. 17, 18.

ters that disturb'd the Church in the A-
postles Time. Now he tells these Christians at Rome, that the
Kingdom of God did not consist in these small Matters, and
it was dangerous to lay a Stress upon 'em one way or other.
But that which the Kingdom of God consisted in, was, *Righ-*
teousness and Peace, and Joy in the Holy Ghost. *For he that in*
these things serveth Christ is acceptable to God, and approved of
Men.

I cannot tell the Time since I was capable of judging for
my self, in which I could not wish (that which one is said to
make the Matter of his Wish) *Ut Anima mea sit cum Puritanis*,
that *My Soul may be among the Puritans.* I doubt not of their
happy State in the other World, and I see no Reason to dis-
like

like their Principle and way in this? Why should I? What? Because it is run down and despised? Truly I like it not one jot the worse for that, since this only gives one an Opportunity to be more conform'd to the Captain of our Salvation, who was made perfect by Sufferings, Heb. 2. 10. And he can bear but little for Christ, that cannot bear a hard Word for him. He has not learnt one of the first Lessons in Christianity, that does not count upon denying himself, and taking

Mark 8. 38.

up his Cross upon Call: *He that is ashamed of Christ before Men, of him will Christ, the Son of Man be ashamed, when he comes in the Glory of his Father, with his holy Angels.* I am more afraid of

Heb. 6. 12.

being a Shame to those holy Men that are gone before, and who thro' Faith and Patience inherit the Promises, than that I should be ashamed of 'em. Were I but a Partaker of their Faith and Purity, of their Patience and Hope, Self-Denial and Contempt of this World, how good and exemplary should I grow!

But, tho' every Word of this be true, yet (as I was saying) I should have thought my Time but indifferently spent, and I am sure I had directly cross'd the Intentions of him, at whose Request it is that I have been speaking to you, if I had gone to persuade you to a particular Way. No, no, let me but persuade you to leave your Sins, and to discharge the great Duties of Christianity, and as for other Matters, act according to the best of your Light. Choose that Way which you have Reason to believe is most Conform'd to God's Word, and most agreeable to his Will; and then charitably believe that others that differ from you do so too. If this Temper did but more generally prevail, it would mightily heal the bleeding Wounds of the Church of Christ, which no Impositions of one Side or other ever did, or I dare say ever will do.

For my Part, if I ever knew my self, I was always more desirous of reclaiming a Sinner from the Error of his Ways, and of turning him from Sin to God and Holiness, than of gaining him to that particular Way which my Judgment approv'd of as best. By doing the former, I am sure I should

Jam. 5. 20.

do God and the Sinner good Service; I should then be instrumental in saving a Soul from Death, and so of hiding a Multitude of Sins: But by the latter, I could only serve some Worldly Purposes, but the Man would be never the better, as to his important Interests by the Change.

Mat. 23. 15.

We read of some that compass Sea and Land to make Profelytes; and when they have

have made 'em, they grow worse upon their Hands, are much worse by the Change. Some, if they but gain over Men to a Party, matter not what becomes of 'em afterward. They may then be as wicked as they please, they seem not at all to be disturb'd about the Matter. They have 'em on a Side, and that's the main Point they intended and aim'd at. But we ought not, doubtless we ought not, so to learn Christ or unlearn him rather, and so to overlook the Nature and Design of Christianity, as such a Sort of Conduct too evidently favours of. But good Men, methinks, shou'd be more concern'd to make Men Christians, than to bring them over to any particular Way whatever: And did but this Temper prevail, how happy wou'd it be! Men's Zeal would then be taken up, in the great and substantial Parts of Religion, and they would have but little to spare, for the lesser, disputable Matters; and the less the better. If Ministers, when they go into the Pulpit, would but preach as they wou'd have their Lord to find 'em; it would tend mightily to inflame their Zeal, as to the great and weighty Duties of Religion, in which good and serious Christians are agreed: And wou'd make 'em less warm about those minuter Matters which divide 'em.

Let your Moderation be known unto all Men, Phil. 4. 5.

the Lord is at Hand. Did Men but represent Christ, as coming to 'em, it wou'd make them more moderate in a great many Matters, which now they are apt to be very eagerly and intensely set upon. A Man would not be found beating

his Fellow Servants, when he finds that his Lord is a coming; and indeed, Controversies about lesser Matters, as they are generally manag'd, are little better. He is the best Preacher that makes Men good Christians, and not he that aims to gain them over to a Particular Denomination and Way. But enough of this.

Now for a Close, What shall I say? The least that I can say, is, That I wish you all Prosperity and Success in your Affairs, as Christians especially, and as Traders and Sailors too. Will God be pleas'd to bless you, in your Outgoings and Incomings. May you like Zebulun, *Rejoice in your Going out,* Deut. 33: 18. Now Zebulun liv'd near to the Sea, and was most of all the Tribes concern'd in Shipping; as good, old, dying Jacob speaks, *Zebulun shall dwell at the Haven of the Sea; and he* Gen. 49. 13.

shall be for an Haven of Ships, and his Border shall be unto Zidon. May God bless you with all Spiritual Blessings in Heavens in Christ; bless you with the Treasures of Eternity, and never put you off with the best Things of Time for a Portion. *The Lord lift up the Light of his Countenance upon*

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2 Cor. 11. 26. upon you, and give you Protection and Peace,
Psal. 90. 17. conduct you thro' the Perils of the Sea,
and the Enemies, if you meet any. And
establisth the Works of your Hands upon you,
yea the Work of your Hand may be establisth it.

Psal. 107. 23. Paraphrased.

Taken out of Mr. Watts.

Sung after the Preaching of the foregoing Sermon.

GOD of the Seas, thy thundring Voice
Makes all the roaring Waves rejoyce,
And one soft Word of thy Command
Can sink them silent in the Sand.

The largest Monsters of the Deep
On thy Commands Attendance keep,
By thy Permission sport and play,
And cleave along their foaming Way.

If God his Voice of Tempest rears,
Leviathan lies still and fears,
Anon he lifts his Nostrils high,
And spouts the Ocean to the Sky.

How is thy Glorious Power ador'd
Amidst these watry Nations, Lord!
Yet the bold Men that trace the Seas,
Bold Men refuse their Makers Praise.

What Scenes of Miracle they see,
And never tune a Song to thee!
While on the Flood they safely ride,
They curse the Hand that smooths the Tide.

Anon they plunge in watry Graves,
And some drink Death among the Waves:
Yet the surviving Crew blaspheme,
Nor own the God that rescu'd them.

Oh for some Signal of thine Hand!
Shake all the Seas, Lord, shake the Land,
Great Judge descend, lest Men deny,
That there's a God that rules the Sky.

F. L. N. I. S.

